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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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MOHAMMED THE WOLF

THERE is probably a young man to-day wandering with a Bedouin tribe near the region of the Dead Sea who bears the challenging name of Mohammed the Wolf. He is unaware no doubt that his name is appearing in European and American books and that he is the central figure of a drama of history that is keeping scholars wide awake o' nights. In 1947 the Wolf was a boy. He was attached to a gang of Arabs engaged in smuggling between Transjordan and Palestine. They chose a desolate and unfrequented place for their job. One day one of the goats they were smuggling strayed away and the Wolf went after him. The boy idly flung a stone into the open mouth of a cave and he heard something smash inside. Rather frightened he ran away but returned next day with a friend. They found inside the cave jars holding manuscripts. They knew that there were queer people willing to pay money for such finds. They took the manuscripts to Jerusalem and a merchant bought them for the reputed sum of fifty pounds.

This probably was a small fortune for Mohammed. In 1954 three of the manuscripts (there were seven) sold for two hundred and fifty thousand dollars in New York. They are now the possession of the Israeli government in the Hebrew University in New Jerusalem. The manuscripts which the Wolf had found are known as the Dead Sea Scrolls. They antedate by centuries any existing documents of the Old Testament.

Outside Christian Circles

Scholars are kept awake o' nights, or were at the first discovery, because the Scrolls either confirm, correct or entirely alter, what has been thought up to now in traditional circles to be the historic development of Christianity. It is now guessed that caves in the region of the Dead Sea were used as a hiding place for a whole library which belonged to a sect of Jews existing a century or so before the Christian era. There are ideas and suppositions in the Scrolls which up to now have been regarded as peculiarly Christian. If a date B.C. is finally fixed, then many ideas and beliefs surrounding the historic figure of Jesus of Nazareth will be known to have existed before his birth. This has been the guess, or the inspired intuition, of a number of scholars before the discovery of the Scrolls. It has been thought, for instance, that a number of Messiahs—or men claiming to be such—appeared amongst the Jews before or at the time of Jesus. The Scrolls apparently confirm that this was correct. It seems certain that what up to now was regarded as specifically Christian existed in Palestine, either before or about the appearance of Jesus Christ, outside Christian circles.

It may be concluded that nothing yet has been finally fixed; the scholars are still fighting it out among themselves. But it is reasonable already for the layman to draw certain conclusions.

Supernatural Intervention

The first is that the supposed Divine intervention into history in the form of the Second Person of the Trinity two thousand years ago is reduced to something like historic nullity when a chance throw of a stone by a boy can either confirm or cast considerable doubt on the supposition. Let it be imagined that the Scrolls confirm the traditional Christian belief that God himself appeared in history in Palestine. The confirmation would be of extreme importance, yet this would rest upon the trivial chance of a boy throwing a stone. In the realm of what is called religion it would be seen that caprice of a most astonishing character was important. This would persuade many a man to bow himself out from what is commonly called religion, and at least wait until something more convincing than caprice were discovered. The highest could not possibly rest upon or be influenced by such a trivial event. Something would be wrong somewhere.

Interpretation of History

But it seems probable that the Scrolls in more than one way will not confirm this particular Christian interpretation of history. They are likely to confirm another. This is known as the organic view of history. According to this view there are no sudden interventions into history from outside. Was Jesus Christ regarded as the Messiah? Then this could only be so because notions of the Messiah were in the air at the time. Did Jesus Christ represent in the beliefs of his followers the triumph of Light over Darkness? Then this could only be so because such ideas already existed in one form or another in the climate of opinion of the day. Jesus Christ could be—as indeed some who have examined the manuscripts and have compared them with the New Testament declare him to be—the magnet which, through his personality, collected some of these ideas to himself. His historic character is not diminished. But that character is only found in events and ideas being shaped in history itself, and not given from a supernatural world.

It is that point of view which the discovery of the Scrolls seems likely to support.

THE DEAD SEA SCROLLS: A LITERARY VIEW

By John Rowland

PROBABLY most people with any interest in religious questions will know something of what have come to be called the Dead Sea Scrolls—the remarkable collection of early Biblical and other manuscripts which has come to light in a series of caves near the shores of the Dead Sea. The tale of their discovery and their deciphering is one of the most exciting stories in the whole long history of religion. Most of those who have written of this affair, however, have been theologians and linguists, which means that the problem has been largely considered from a more or less orthodox point of view.

But now, in *The Scrolls from the Dead Sea* (W. H. Allen, 10s. 6d.), Mr. Edmund Wilson, one of the most eminent of American literary critics, retells the whole story, as a result of a visit which he has recently paid to Palestine. He has interviewed most of the people who were in any way concerned with the original discovery, and then has applied his considerable powers of criticism to a consideration of the value and meaning of these scrolls in assisting modern men to a deeper understanding of early Christian history. The result, while it may not secure anything like a hundred per cent agreement from theologians, is of great interest.

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One of the problems which has beset most religious writers who have tried to assess the scrolls is the problem of date. It is clear that this collection of manuscripts was hidden when some religious group was in danger. The group may well have been wiped out—perhaps as a result of some kind of rebellion against the Roman power—and the collection of manuscripts was, as a consequence, lost and forgotten.

Many people have thought that members of the religious group were those known as the Essenes or "Holy Ones"—a group which has had considerable influence on Christian thought, probably via the Epistles of Paul. With this Mr. Wilson agrees. But he makes the very interesting point that some of the non-Biblical manuscripts show here and there remarkable affiliations to some of the parts of the Bible which have long been regarded as fairly late additions to the New Testament tradition, at any rate in their actual wording. And he asserts that some of these coincidences, even in words, suggest that, while Jesus was an actual historical character, some of the sayings attributed to him may derive from a pre-Christian source. He points out that Liberal Christians tend to assume that many of the most striking passages in the Gospels were written long after the crucifixion; he asserts, however, that they were written long *before* Jesus's birth. Dr. Driver of Oxford dates some of the non-Biblical documents found in the caves as of sixth century origin—in other words, suggesting that any coincidence with the wording of gospels is due to the Essene writer (so to call him) having copied, consciously or unconsciously, from a Biblical source.

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Mr. Wilson, on the other hand, would have it that the New Testament writer copied, consciously or unconsciously, from an earlier source. There is, at any rate, no doubt at all about the coincidence in wording. The ancient document called *The Testament of the Twelve Patriarchs*, which was previously known in truncated form, but which has been found, nearly complete, in the Dead Sea caves, has this passage:

> "I was sold into slavery, and the Lord of all made me free: I was taken into captivity, and His strong hand succoured me. I was beset with hunger, and the Lord Himself nourished me. I was alone, and God comforted me: I was sick, and the Lord visited me: I was in prison, and my Lord showed favour to me; in bonds and he released me."

As Mr. Wilson points out, the coincidence with the twenty-fifth chapter of St. Matthew's Gospel is very striking indeed:

> "For I was hungry, and you gave me food, I was thirsty, and you gave me drink, I was a stranger, and you welcomed me, I was naked and you clothed me, I was sick, and you visited me, I was in prison, and you visited me."

This is the most striking of all; but there are others. No doubt the matter of the dating of the Scrolls is a problem for linguists and theologians; but literary critics can have their say too. Mr. Wilson is, of course, quite consciously arguing a case—but it is a case which is strictly arguable, and it should be taken into account.

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If, indeed, it is established that some of the more familiar sayings of Jesus are not the construction of the early Church, but are actually pre-Christian, then we have to do a good deal of hard thinking. Many of the ideas of Liberal theologians may have to be abandoned, and some of the fundamentals of the faith thought out afresh.

There is, of course, a good deal of work yet to be done. There are, as Mr. Wilson makes clear, tens of thousands of the fragments yet to be put together and collated. They range from pieces as big as a man's hand, which may include a whole column of a manuscript, to tiny pieces with only a single letter on them. Some of those who are investigating this problem believe it will take fifty years before the whole story is anything like complete. But readers who enjoy detective stories will find this tale as exciting as any "thriller," and with something more satisfying at the end than the mere solving of a literary crossword puzzle.

Those theologians who will most strongly disagree with Mr. Wilson's findings will be compelled to admit that he has made the story really fascinating in the telling; and only time can decide how far his assessment of the Scrolls is to be taken as a true one.

IN THE BEGINNING: A NEW NOVEL

By E. L. Allen

IF imagination, as we now acknowledge, supplies the natural language of myth and symbol in which a creative religious experience expresses itself, then imagination has surely the right to be retrospective in this matter and to attempt, in the form of a novel, to surmise how much an experience arose and became a power. The early years of Christianity have tempted many a novelist in recent years, and some of them have made the mistake of going back to the ministry of Jesus himself. To do so is to challenge comparison with the Gospels—and there one is defeated from the outset—or to incur the charge of irreverence. The editor of *The Inquirer* is wiser in his choice of a theme. His novel *The Beginning* (Robert Hale, 10s. 6d.) only goes back to Rome in the days of Claudius and Nero, when the earliest Christian groups were forming in the capital, recruited in the main from slaves and freedmen, though here and there a patrician might be won.

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The story moves, as one might say, in three dimensions. To begin with, it gives a vivid and absorbing picture of Roman life in the days when the principate built up by Augustus was dissolving into the despotism maintained by his less able successors. We are shown the luxury of the upper class, the wantonness of so many of the women, the subservience of the

senators, the madness of one emperor and the lust and cruelty of another. We are drawn into the web of intrigue spun round Nero, first by his ambitious and unscrupulous mother and then by the cunning freedman Callistus. A few hundred Christians will perish in the flames as a result, no doubt; but what of that in a reign in which the closest family ties no longer command respect. Against such a background, the Christian threat of doom and the end of the world seems only common sense. Who could wish such a society to survive much longer?

The second theme in the story is that of the love of the freedman's son Marcus for the slave Acte. Their idyll is suddenly crushed by the whim of those above them. Just as the latter is about to be liberated and betrothed, she is bought for the royal palace and soon finds herself established as Nero's mistress. The philosopher Seneca speaks wisely of the good of Rome; but a slave girl can make no sacrifice for Rome, she is herself sacrificed for it. Her lover Marcus stumbles on in despair, his Christian faith giving way under the strain of such a betrayal, till he, too, falls victim to the charms and caprices of one high above him in station. In the end they come together as Nero meets his end. They have been disciplined, not only by suffering, but by the bitter realization of how they have both erred.

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In the third place, the story offers a suggestion as to how the Christian Church may have surmounted its disappointment when the Lord did not return and how in so doing it came into possession of a record of his life and teaching. Young Marcus is a Jew and we learn towards the end of the book that we are to think of him as the Mark who lies behind our earliest Gospel. Through his own loss of Acte and also through an encounter with one who knew Jesus in the flesh and who did what the rich young ruler did not do, sold all that he had and gave to the poor, he sees that the End is not some catastrophic judgment that is about to come, it is the breaking-in upon us here and now of the spiritual world. And there is a link between the recovery of the past and the reinterpretation of the future, as though it is through the knowledge of what Jesus was in Palestine that he is to be experienced in the present.

It would be wrong, of course, to judge this as a hypothesis propounded by a critical historian. Mr. Lee writes as a novelist and I suspect that he is expressing his own faith in the form of the spiritual pilgrimage of another, Marcus in this case. We all cherish hopes of something wonderful that is shortly going to happen, through U.N.O. it may be, or the Christian Church, or some cause or organization to which we pin our faith. But if we are sensible we know that we must not neglect the present even if our face is toward the future, and that we have no genuine hope unless we carry the substance and power of it already within us. "The End is now, now, never in the future. The world that is to be is now, now, if we will only open our eyes." When the early Christians adjusted themselves to the disappointment of their expectation, they were only doing what we must all do, sooner or later.

I would like to know which of the author's creations is his favourite. Is it perhaps Pontius Pilate, the ex-procurator who carries his secret with him till Rome is ablaze and he shares the Christians' peril? My own choice would be Seneca, the man who meant so much good but who became an instrument of evil because he had taken one step in the wrong direction and could not then draw back. He argues for reason against Paul, but his whole career shows that reason needs to be fortified by the heart if it is to prevail against the subtleties of temptation and the constraint of power. Yet in the end he, too, finds peace; the soul of man is imperishable, and he is not without his faith. The medieval legend of Seneca's correspondence with Paul has yielded some of the best pages of this attractive book.

INTERNATIONAL SUNDAY, II.

By The Right Honourable J. Chuter Ede

(February 26 is being celebrated as International Sunday by the International Association for Liberal Christianity and Religious Freedom. The following is part conclusion of the message of Mr. J. Chuter Ede, the President, for the occasion.)

OUR attitude towards the advance of knowledge and the growth of power was clearly stated in 1947 by Frank B. Crandall when he wrote:

> "Unitarian advance points the seeker after revelation to the two ultimate sources of revelation: the order of Nature and the lives of human beings." (From: "Voices of Liberalism," Beacon Press, p. 57.)

We accept the proved findings of science. Our attitude to them was stated in unforgettable words by John Robinson three hundred years ago:

> "The Lord hath yet more light and truth to break forth from His Word."

That Word for us is not circumscribed by the writings of any age or the sayings of any man. It has been progressively revealed through the ages by countless agencies and its unfolding continues. Each new fact established about the universe is a new gleam of light; each new deduction is a new facet of truth. Each new power, derived from this expanding knowledge, is an added endowment of the human race. This is the overriding spiritual message for this age.

Realization of this may help us to see that if our faith is strong enough to proclaim this gospel the sombre picture of our present plight may be illumined with bright rays of hope. Let us consider the terms on which we participate in such an endowment. When a human being endows another individual or a community, he not infrequently imposes on the trustees appointed to administer his benevolence strict and binding terms limiting their actions so as to ensure that, often in the smallest details, his wishes shall be observed. The trustees then find themselves left with very little choice in carrying out their duties.

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We take another view of God's relationship with his children. Each endowment, new or old, is theirs to use or misuse as they choose. Man is free unless he is enslaved or has surrendered himself to another's domination. Freedom is the first endowment and where men have lost it the proclamation of liberty to the captives is in the forefront of our religious tasks. An unrestricted endowment cannot be justly enjoyed by all the participants unless they are free not merely from limitations on their approach but also free to use positively in their own way the benefits provided. Such is the breadth we give to freedom and it has been enshrined for us in the challenging words of Milton:

> "Give me the liberty to know, to utter, and to argue freely above all other liberties."

Without the full possession of these essential liberties we cannot rightly exercise our judgment over the opportunities arising from God's endowments to the world. Choices, dread in their consequences, have continually to be made. In the dilemma of our age, man can inflict indescribable harm including physical annihilation or he can ease the burdensomeness of toil to an extent uncontemplated by previous generations. No greater contrast in the effect of the exercise of choice on the lives of human beings has ever been presented. Yet the choice is really the oldest of all in its essentials. The scientists make no claim to exercise it. They can make clear what the potentialities for good or evil are, if those employing them and holding the secrets will allow them.

COMMENT

The Church in Malta

THE position in Malta seems to grow in complexity as time goes on, and whatever decisions are ultimately taken on the subject of integration with Britain, the position will not be an easy one for those who are then in charge of the government of the island. The Roman Catholic Church does nothing to make the position less difficult—rather the reverse. It has been pointed out that the Church is now seeking something far beyond the non-interference of the British Government with the powers and privileges of the Church: it is asking that the Church's position be made an entrenched position within the new constitution of the island, so that it will be placed as far as possible beyond reach of attack by the islanders themselves. One can imagine that where there are profound racial or religious differences in a community, as for example in the Union of South Africa in respect of the difference in sympathy and outlook between the British and Dutch settlers, some such provision might be advisable, but in a homogeneous community like Malta it would be using present power to thwart future generations. The people of Malta must be left free, whatever happens, to take their own course, irrespective of the imprisoning hand of constitutional law.

Court Order The Beginning, Not The End

It was one thing for the Federal Court to forbid racial segregation in United States schools; it is quite another to gain recognition of that order in hostile communities. It is clear that although the law must be vindicated sooner or later, the process will be a long one. The latest incident, that of the rioting that attended the appearance of a Negro girl, Miss A. Lucy, at the University of Alabama, shows that if each community is allowed to settle its own problems, the path of racial reconciliation will not be so difficult. The editor of the university's student Newspaper, for example, has pointed out that carloads of people had come to the University campus from surrounding counties, and that there were only about four per cent of students in the final riot. Miss Lucy herself blames outsiders, believing that the majority of the students are for her. I rather admired her statement to the press after the riots: "I am a humble Negro girl, not a crusader, but I will not turn back now that the fight has begun. At the university I tasted the goodness of the honey not afforded to my race. I intend to see that others of my race have a place beside me in that world. I am frightened. But my whole life has been filled with fear—fear of growing up to be a nobody." Those are words that are both proud and modest, and there are hundreds of thousands of the best white men and women of the South to whom they will appeal.

The Dead Sea Scrolls

It is now some years since the Dead Sea Scrolls were first found, but it still seems impossible to get a really good account of their contents. It is clear that many deep-seated interests and prejudices are involved in a judgment of their contents, but it will be very satisfactory when we are able to get a scholarly translation of what they say and judge for ourselves. In the meantime, contradictory accounts are given both of the Scrolls and their significance that do no service to their proper understanding. According to *The Times* correspondent in Jerusalem, the last of the seven Scrolls in the possession of the Hebrew University has been unrolled and partly deciphered, being found to be variations of the Book of Genesis; but it is added that some important fragments of the Dead Sea Scrolls are in the possession of institutions outside Israel.

According to the correspondent of *The New York Times*, "Paleographers—students of ancient writings—at the British Museum assert that 'much may be revealed about New Testament doctrine when more of the scrolls are deciphered and compared, because scholars at Jerusalem have tended to concentrate on the Old Testament books'".

I was particularly struck by the light which John Allegro of the University of Manchester believes to be thrown on the feeling of urgency and imminent world destruction that we feel in the words of Jesus. Those who hold the "apocalyptic" view of Jesus believe this exists even in the Lord's Prayer. The two petitions "Thy Kingdom come; thy will be done on earth as it is in heaven" are not tautological; and "Lead us not into temptation; but deliver us from evil" have a particular reference to the trials which God's children must undergo at the coming of the Kingdom of God. Meanwhile it is said that three professors, Jewish, Presbyterian and Roman Catholic respectively deprecate arriving at a too hasty judgment. It cannot be arrived at until all the materials are available for study. Precisely, but they seem a very long time coming.

The Itch

When I was in one of the lower classes at school, there was a poem on Napoleon, possibly by Mrs. Hemans—at least it was her type of poem—that ran,

> "With folded arms Napoleon stood,
> Serene alike in peace and danger,"

and the words characterize what was for most people the typical attitude adopted by the first Napoleon. This attitude, however, has been given a most prosaic explanation, originally in America in 1940. I don't remember reading about it at the time—the papers probably had more important news in those days. It appears, however, that Dr. Reuben Friedman, Professor of Clinical Dermatology at Temple University Hospital, Philadelphia, published a book in that year, called *The Emperor's Itch*, in which the theory was expressed that Napoleon Bonaparte suffered from a nervous itch, that was aggravated by his high tension and dynamic personality. Dr. Friedman attributed the traditionally classic pose of the Emperor, with his hand in his coat, to a skin disease called scabies which, the professor contended, made him want to scratch himself. Attention has been called to his views on this matter by the death a few days ago of Dr. Friedman, who was a dermatologist of international repute.

Commentator.

THE GENERAL ASSEMBLY. VII.

(This is the seventh article on the work of the General Assembly.)

The Work of the District Associations

IN a loosely knit association of churches such as ours where each church is organized independently and is self-governing the links that bind us together are all of a voluntary nature and no authority can be imposed from without or above. Yet it becomes increasingly clear that there is need for closer association with one another. The first of the links is the District Association and all our churches are in one or another of the fifteen District Associations covering England and Wales, or in the Scottish Unitarian Association which acts in much the same way. In Ireland there is a church which links in a Presbyterian Polity the liberal churches in that island.

Generally speaking the aims of these associations are the same: to render aid to existing causes and assist in the starting of new ones, and the carrying out of missionary work. These aims should never be forgotten. Unfortunately, too often the D.A. is thought of simply as an organization which makes grants towards stipends or repairs, etc., and which holds meetings each year to which delegates are sent. It is however important, if our liberal faith is to make progress, that we recognize the vital part which the D.A. plays or ought to play in knitting our members more closely together. While each individual congregation has every right to take

pride in its independence it would be the sheerest folly not to realize how much we stand in need of the fellowship and support of our fellow religionists.

Already the Assembly works in the closest co-operation with the D.A.'s everyone of which has a representative on the Assembly Council. As has been pointed out in earlier articles both annual and special grants are made upon the recommendation of the D.A. and the Unitarian Advance Campaigns must be supported by them. Moreover, it is coming to be recognized that in a time of adversity a church can turn to its D.A. with every confidence that it will receive help and encouragement at a difficult time. Some districts have an arrangement whereby when a pulpit falls vacant the secretary of the association will assist in obtaining supplies. In cases of illness of a minister this system operates and neighbouring ministers with the full approval of their congregations accept responsibility for seeing that the pulpit is supplied at regular intervals by a minister and all duties such as christenings, marriages, funerals and even sick visiting are carried out. In all such cases the bond of fellowship is strengthened.

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It is becoming more and more an accepted practice for the Assembly to inaugurate conferences of representatives of the D.A. and itself with those of a congregation in any time of difficulty. Such conferences serve to emphasize the fact that we are all members one of another and concerned with each other's welfare. Again, the districts are able to hold rallies to which important speakers like the President and representatives of the Assembly can be invited to speak on matters vital to all in our churches. Properly publicized and supported by all the area such rallies can become most important advertising media for our cause, as well as helping to stimulate our members into greater zeal for our work.

One district has shown a commendable lead by obtaining the voluntary services of professional men in the churches of the area who will advise congregations on such matters as their fabric and legal problems. This preliminary advice is usually given free, but naturally, when work has to be done by these men the standard fees are charged. The important thing is however, that such services are made available and thus congregations may be saved considerable expense since they are made aware of defects in their fabric before the damage has gone very far.

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It is through the D.A. that the local lay preachers are usually organized and classes arranged for their training and a proper scheme instituted for making their services available to the churches. This is most invaluable work and it is good to note how much more it is being done to-day than formerly. A group of churches such as ours cannot hope to continue to exist let alone make progress unless it is prepared to do all in its power to help its lay preachers to organize and train themselves for the conduct of worship. It is also very obvious that those who undertake such tasks from the best of motives are most ready to avail themselves of any facilities of this nature which the District Association makes available.

Great as are the services already rendered by the associations to the individual churches we have by no means exhausted the uses to which they could be put. While there is a growing tendency to look to the Assembly for help, guidance and leadership, it is important that the process of centralization be accompanied by a careful process of decentralization and that the fullest possible use is made of the services of the District Association which being closer to the local situation can contribute better than any other body to a solution of whatever problem is under consideration. In the linking of churches together the D.A. must play a part; in the increasing of our witness in any area its help is essential; in making us all feel that we are part of a larger body than our own little group or congregation, and in giving us a sense of real fellowship in high endeavour the D.A. plays, and must increasingly play, a part without which we shall cease to be an organized expression of the liberal faith. Thus it is of the utmost importance that the best possible contribution be made by the local church to ensure that the District Association is supported so that it may play that part.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Scientists and Atheism

SIR,—Mr. E. A. Martin seems unable to believe that scientists are unprejudiced, because some opinions have been put forward that are not accepted by all scientists. But there are two sides to that question. Lack of acceptance can arise either from obstinacy, or because the "evidence" is not as convincing to an independent assessor as it is to the man who brings it forward. As far as "physic" phenomena are concerned, some scientists accept the evidence for their reality, and some scientists do not. There is no sort of "orthodoxy" whatever which lays down what a scientist shall or shall not accept in these matters. A scientist *must*, if he is true to his calling, weigh all the evidence carefully and critically—he does this all the time in connection with his own work—and all that is incumbent on him is to accept the verdict of his own honest judgment.

The real charge that Mr. Martin brings is that science tends to deny the existence of God. That is just not true. There may be some atheists among scientists (though I cannot recall having met any myself), as there certainly are atheists among philosophers, writers, and schoolmasters, but my own experience leads me to think that the percentage of atheists among scientists is probably much lower than among men of other professions.

At the moment of writing I have just returned from an arduous journey of 160 miles, made at my own expense in bitter weather, for the purpose of attending a religious service. Every other available scientist from the laboratory at which I work was also there. This hardly suggests a prevailing atmosphere of atheism.—Yours,

Isleworth, Middlesex. *A. G. Torrant.*

Anglicans in South Africa

SIR—In your issue dated February 4, you state that "the only Church in South Africa run by Whites which is open to Coloured people is the Unitarian Church," and this occurs in an article which criticises the Anglican Church specifically. Having been for the last ten years a clergyman of the Anglican Church in South Africa I wish to draw your attention to the fact that this statement is completely untrue. The Anglican Church is open to all people regardless of race, and there are in fact more non-European than European members. It could not indeed be said that the Anglican Church is "run by Whites", and because the Synods of the Church consist of both European and non-European who have equal opportunity to vote on all measures and in some dioceses non-European voters are more numerous than European. It has furthermore been laid down that no person can be excluded from a place of worship on grounds of race in the Province of South Africa.

I shall be obliged if you will give prominence to these facts as in my opinion a completely unfair and inaccurate picture has been given. I would also like to state that it would also be untrue in the case of other denominations to say that they are not open to Coloured people. In fact apart from the Dutch Reformed Church I do not know of any denomination which is "not open to Coloured people."—Yours,

Provincial Commissary to the Archbishop of Cape Town. *R. M. Jeffery.*

[Commentator will reply in his notes next week—Ed.]

The Bolton Fraternal

SIR,—After full and free discussion following a paper on "Capital Punishment" at the monthly meeting of the Bolton and District Unitarian Minister's Fraternal on Monday, February 6, 1956, the members expressed unanimous support for the campaign for the abolition of capital punishment.—Yours,

Bolton. *Benjamin Gill (Hon. Sec.).*

THE INQUIRER

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NEWS REVIEW

LONDON DISTRICT PROVINCIAL ASSEMBLY

The Winter quarterly meeting of London District Provincial Assembly was held at Essex Church on Saturday, January 28. The steady increase in attendances at these meetings was maintained, and about 120 delegates and supporters gathered for the service which was conducted by the Rev. E. G. Green, of Dover.

At the evening meeting, the President, the Rev. J. P. Chalk, expressed our deep sorrow at the death of the Rev. W. C. Newton, of Sidmouth, former President of the L.D.P.A., and minister to the congregations in Limehouse and Stratford for over 30 years; he also expressed our deep sympathy with the Rev. J. C. Ballantyne, Mrs. H. Ballantyne and the members of their families in the death of Mr. Horatio Ballantyne, of Burgh Heath.

The speaker, the Rev. F. A. Bullock, President of the General Assembly, dealt most forcefully and inspiringly with the position of liberal religion amidst the hostile forces in the world to-day. In the orthodox churches, Christianity is presented as though it still had an undeniable, unquestioned historical basis in detail, and orthodox thought has hardened and narrowed in defence of this presentation. Thus, outside the churches, a deep sense that there is a lack of integrity in the development of conventional religion has grown up; this has created a distrust of and a steady hostility to religion in general. In the political and social spheres there is a growing authoritarianism and an increasing transfer of dogma from the religious to the political spheres; and throughout life in general, we must take serious account of the tremendously powerful and illiberal forces of mass fashion and mass planning. But there is a stirring and sifting underneath; men and women are seeking for liberation, feeling after a way of escape from the old mentality, fears and darkness.

We are not committed to a dogmatic and purely historical interpretation; we have in the Gospels the most profoundly dramatic demonstration of the divine sonship; the Christ-life in humanity, and we have to stand by the great and plain fact that the only instrument of revelation we know is the human soul. Whereas the great struggle was formerly between revelation and intelligence, the struggle to-day is between instinct and imagination; only imagination, not intelligence, is capable of bringing instinct under control. It is only within a free religious community, a free religious faith and free worship that the human spirit can freely and imaginatively interpret the traditions of the past in the light of present experience, and thus come to a deeper knowledge and understanding of the human soul.

The Rev. J. W. Dumble, of Mansford Street, minister-elect at Poole, expressed the general appreciation of all the contributions to this happy and inspiring occasion, and many subsequent tributes have confirmed and endorsed Mr. Dumble's words.

"Old Truths in New Forms"

On the afternoon of Saturday, January 28, the Martineau Club met in the Junior Common Room of Manchester College, Oxford, to hear the Rev. D. E. H. Whiteley, M.A., of Jesus College, speak on "Old Truths in New Forms".

The recent Rowntree Report tells us that the non-Roman churches will not in the foreseeable future exercise any noticeable influence on the life of this country. Mr. Whiteley said that this verdict is plausible only if no account is taken of God. We must not confuse our proximate aims with the final one of God. This last allows for temporary failures and fresh starts on our part.

The present depressing situation was largely due to the fact that "we are living in a new world." Changes have been greater than any known before: in extent (e.g. the Arab shepherd who becomes an oil-worker and jumps over 4,000 years in a day); in depth (e.g. before the advent of mass-newspapers and radio Christianity had often been as now in mortal danger, but only the intelligentsia had known of it—now all do); and in degree (e.g. in former ages, except in the case of the cultured élite, a stream of Neolithic attitudes had flowed very near the surface of life—now "culture" had reached the mass). The Church had done its job in the old world; now it has to convert a new one.

Mr. Whiteley dealt first with the social aspect of the task. People's need for God took conscious form to-day in their recognition of a need for fellowship and significance. To supply this need our parochial organizations must be kept going—not as "bait", but to make fellowship possible. The evangelizers to-day were the small group rather than the individual, e.g., the Billy Graham movement rather than Billy Graham.

New methods were needed. Billy Graham, for example, could reach only the few; he was a "revivalist" rather than an evangelist and the Christian background was usually present though dormant in his "converts". Before Christians could influence others, they must be recognized as "normal" folk; "incarnational preaching" of the gospel was vital to this end.

Whatever our short-term policies might be, however, the long-term one must be fellowship; converts must be *cared for*—as human beings not as conversion-fodder.

Mr. Whiteley indicated the dangers of a church consisting of too many "specific interest" workers—when their pet endeavours crashed the crash was complete; and of regarding the church as a society of the saved rather than of "sinners in hospital."

Passing on to the doctrinal aspect, Mr. Whiteley urged that theology was of no use if not always related to worship and life. Different mental frameworks each required reinterpretations of the truth. The twentieth century had no common framework or language. We have, therefore, constantly to restate our belief to different non-believers in different ways. Disagreement is more often with the language used than with the truth conveyed. Mr. Whiteley illustrated how this had been the case throughout the ages concerning the doctrine of the deity of Christ.

The large audience present were greatly stimulated by Mr. Whiteley's address and by his admirable spontaneity in answering their many questions.

Change of Address

Rev. and Mrs. Albert Smith, 47 Manchester Road, Knutsford.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 19th, 1956

Ashford, Highland Place, 11 and 6, Rev. D. Jacob Davis
Ashford, Unitarian Church, Stone Street, 11 and 6, Rev. Gordon Brightly
Ashton-under-Lyne, New Street Meeting House, 11, Mr. Brown Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Kearsley Road, 11.15 and 3, Rev. B. Gill
Ashby, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Mr. P. B. Gurney
Bexley, All Souls Elmstead Avenue, 11.30 and 7, Dr. A. L. Adams
Bexley, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bexhill Green, (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Washington
Bramhall, Free Church, High Street, 11.15, Rev. J. Martin Hall
Brighton, Unitarian Church, Dyke Road, 6.30, Rev. Maurice Jackson
Brighton, Church of Manifest Broad Street, 11 and 6.30, Rev. Gordon Stuart
Bournemouth, Wycliffe Road Church, and Manor Street Mission, Small Heath, 6.30, Rev. Ronald McGhee
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Evans
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Bruce Fordham
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Mace
Bolton, Unity Church, Dunn Road, 10.30 and 6.30, Rev. Arthur J. Lowe
Bolton (Lancs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Stanley Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redford
Bradford, Shearbridge Avenue, 3.15, Mr. W. E. Walker
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bradford, Christ Church, Dunkirk Street, 3, Sunday School, 6.30, Rev. W. H. Chandler
Brighouse, Unitarian Chapel, 11 and 6.30, Rev. G. Raymond Jones
Brighton, Christ Church Unitarian, New Road, 11, Mrs. E. Savage, 6.30, Rev. John Rowland
Brixton, Lewin's Mead Meeting, 6.30, Rev. A. H. Brewin
Brixton, Oakfield Road, 11, Rev. A. H. Brewin, 6.30, Mr. R. L. Nicholas
Bromley, Unitarian Church, Tudsbury Street, 3, Rev. W. Neil Warren
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryan
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Caterham, The Ware Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Cardiff, Unitarian Church, Lower Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chesham, The Church of the Great Commission, Hunsdon Hill, 3, Mr. J. Newman
Cheltenham, Bayshill Unitarian Church, Royal Walk, 11, Study Service, 3, Sunday School, 6.30, Rev. Rowland Tyrrell
Colchester, Matthew Henry's Chapel, Trinity Street, 11.15, No Service, 6.30, Miss Dixon-Williams
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Clevedon Chapel, Atlantic, 10.45 and 6.30, Rev. Kenneth Twiss

Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. G. Whitham
Coventry, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Alun Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)

Dean Row, 10.45, Rev. A. B. Downing   Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Mrs. Bartlett
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. Williams
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. O. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. G. Wilkinson
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Rev. L. J. Hines

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, Mr. Penry Jones
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
Guildford, Ward Street Church, 11.15 Rev. R. Nicol Cross

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Mr. R. H. Terry, 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
Hinckley, Great Meeting, Bonds Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, —
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn

Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter

Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith

Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. J. Quine, 6.30, Rev. J. Hoskins
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsey, The Little House, Garth Road. 11, Rev. F. Hankinson
Lewes, Westgate Chapel, 11, Rev. W. J. McElderry
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kershall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. Brian L. Golland
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murren
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. John Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mr. F. Lewis
London, Golders Green, Hoop Lane, 11, Rev. L. I. McIntyre, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. J. Wilkes
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Rev. A. Peacock
London, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. John Kielty
London, Leytonstone, Lea Bridge Road, Knotts Green, 11, Mr. H. Cumming
London, Mansford Street Church, Bethnal Green, 6.30, Rev. J. P. Chalk
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mrs. A. D. Mitchell
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. F. Hankinson
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellary

Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. P. Jones
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Supply
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30 Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. J. F. Teagle
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Mexborough, Free Christian Church, 6.30 Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Mr. D. C. Dean
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Young
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cohen Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Choir Sermons
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Dr. Mortimer Ross

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. Hill Waring
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunbar
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Sturgess
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary

Ringwood, Hants, The Meeting House, 11, Dr. J. C. Flower
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Bird
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30, Rev. W. T. Wilkins
Sheffield, (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Rev. F. Schell
Sheffield, Upper Chapel, 11, Mr. T. Wardle, 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11, Rev. L. Hines, 6.30, Rev. A. Morrison
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. Sweet
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11, and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgkin
St. Helens, Corporation Street, 6.30, Rev. S. R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Supply
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Mr. P. J. Spencer
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45 and 6.30, Student

Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kersey
Todmorden, Unitarian Church, 10.45, Supply, 6, Mr. J. H. Ashcroft
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (Also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Rev. W. T. Wilkins

York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Moore
Wellington, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

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CHURCH OF THE SAVIOUR (UNITARIAN)
London Road, Southampton

Rebuilding of above Church

NOTICE

The Church Committee wish to announce that the Ceremony of Corner-Stones laying will take place on

SATURDAY AFTERNOON, MARCH 10, 1956, AT 3 P.M.

The original Corner-Stone, laid by Rev. Edmund Kell, in July, 1859, will be re-laid by Miss Mabel M. Compton and a Companion Corner-Stone will be laid by Edmund Kell Blyth, esq., of St. Albans, Herts.

YOUR KIND SUPPORT IS INVITED

Deaths

Hannah—On February 9, suddenly, at Northampton, the Rev. H. Bernard Hannah, minister Unitarian Church, Northampton, 1930-1946.

Clennell—On February 9 at Bognor Regis, in her 89th year, Jessie, widow of Lindsey Clennell. Cremation service at Brighton conducted by the Rev. J. Martin Hall.

Shipman—On February 9, 1956, at her home, Marian, widow of Walter Mace Shipman and dear mother of Molly, Joan and Brenda, aged 88 years, of Thelwall, Heys, Grappenhall and Cinderrow, Windermere. Interred Grappenhall Parish Church, Monday, February 13.

Newchurch: Benjamin Franklin's birthday was celebrated in Bethlehem Unitarian Church, Newchurch, by the young men of the Sunday School conducting a special quarterly service on Sunday, January 29.

This service was part of the celebrations of the 150th anniversary of founding the church at Newchurch. It was conducted by J. T. Schofield assisted by Ben Taylor introducing the hymns and Jack Simon leading the prayers. The younger men Brian Kemp, Robert Walsh and Ronald Ashworth each spoke of different facets of Franklin's life. A facsimile of the Franklin Medal was distributed to each person attending as a memento of the man and the occasion.

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

ANNUAL MEETINGS

London: Tuesday, April 17, to Friday, April 20

PRELIMINARY NOTICE

THE ANNUAL MEETINGS of the General Assembly will be held as above. The formal notice has been sent to all Ministers, Church and District Association secretaries, etc. The Annual Business Meeting will be held on Wednesday, April 18, at 10 a.m., in the Conway Hall, Red Lion Square, W.C.1. Resolutions intended for the Agenda must be sent in writing by March 16 accompanied or quickly followed by the names of the mover and seconder.

15 Gordon Square,
London, W.C.1.

John Kielty,
Secretary.

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George Henry Hudson

The congregation of Nutcrath Unitarian Chapel, Padiham, have suffered a sad loss in the passing away of Mr. George Henry Hudson. A native of Padiham, where he resided all his life, Mr. Hudson held the office of Chapel Secretary for the long period of 46 years. A genial, kindly man, and one who endeared himself to all who knew him, he gave a lifetime of devotion and service to the Chapel and the fellowship that he loved. Mr. Hudson will be remembered by many of our Ministers who have preached at Padiham on special occasions. It was Mr. Hudson's custom to greet them on arrival at the railway station with a quiet friendliness that spoke of a warm hearted sincerity. Although he had suffered for many years from bronchial illness, this did not prevent his faithful discharge of duty. Two years ago, on the advice of his doctor, he decided to resign from the office he had held so long. This brought to a close an interesting and eventful chapter in the history of the Chapel. Mr. Hudson was eighty years old.

W.H.W.

The Reverend Wm. C. Newton

The sudden death of our Minister has come as a severe blow to Sidmouth Old Meeting.

A friendly Minister, inspiring in his work for the Church, Mr. Newton had endeared himself to the congregation, and to many not attached to us, by his devotion to his duties, and by acts of kindness not generally known.

We shared in the sense of joyous satisfaction, which he rightly felt at being invited to conduct the service at the coming Annual Meetings in London of our General Assembly, and now more than ever we feel glad that he knew of this recognition.

It is good to recall that the three years he had spent amongst us were regarded by him as a period of happiness, and we rejoice in his presence at the more than successful completion of a "Mile of Halfpennies Fund" which he organised during last year with so much ability and effort.

M.H.

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